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such ubiquitous service for the propaganda in its day. Nor is the class-struggle dogma any longer so unfaltering a recourse as it once was, even among the Marxists of the stricter observance. These doctrines and their various ramifications are to an extent giving way before an interpretation of the materialistic conception which does not, in its fundamental position, go much beyond a conception of the evolution of social structure according to which the economic activities, and the habits bred by them, determine the activities and the habitual view of things in other directions than the economic one. And in this development the socialists are drawing close to the position of a large and increasing class of economists who are accepting the materialistic conception, or so much of it as is conveniently to be affiliated with Darwinism, whether they accept it under the style and title approved by their socialist mentors or under designations chosen by themselves. These economists of the new evolutionist or socialist departure are nowhere more numerous or more favorably received than among Professor Labriola's countrymen.

THORSTEIN B. VEBLEN.

Sozialismus und soziale Bewegung im 19. Jahrhundert. By WERNER SOMBART. With a chronological table of the social movement from 1750 to 1896. Jena: Gustav Fischer, 1896. 8vo, pp. 143.

IN the course of eight lectures Professor Sombart gives a survey and characterization of the socialist movement and the theories of the socialists from the point of view of an economist who stands outside the movement and still is not out of sympathy with it. The motive force of the movement is found (pp. 7-12) to be the sense of injury and of the precariousness of existence which pervades the proletariat of today, pushed to active measures by a propensity for revolutionary disturbance. This revolutionary propensity is of the nature of a nervous affection and comes of the excessive rush and strain of modern life. That this restless impulse to agitation and revolution has definitively taken the specific direction of the Marxian social democracy is due to the temperament of the German population and the work of Karl Marx (p. 62). There is a large personal element of leadership in socialism. The work of Marx which has so profoundly affected the character of the latter-day social movement consists substantially in an unfaltering realism applied to social and economic speculation. This

realism, the so-called materialistic conception, is a characteristically modern fact, and its acceptance by the modern socialists distinguishes them from all communistic or other radical diversions in the past. The attitude which this point of view should give is that of a passionless, un-eager, unwavering furtherance of the industrial development; for according to this materialistic conception the democratic collectivism is to come in as the due culmination and consequence of industrial evolution. Such, says Professor Sombart, is the attitude of Marx at his best, and such he finds also to be the attitude of the Marxian socialists in a greater degree and more consistently as time goes on. All this disillusionment and work-day apprehension of social development as an inevitable process does not hinder the socialists from holding to their ideal with fervor, nor does it hinder them from doing their best to hasten and aggravate the class-struggle through the means of which the industrial development at its culmination is to pass into the democratic collectivism. The logical and the only promising line of action for the socialists, according to Professor Sombart (pp. 110-118), is to strengthen and accelerate the growth and spread of the modern culture, and carry it to the highest pitch attainable. Oddly enough—though perhaps it seems less odd to an affectionate latter-day citizen of the militant Fatherland—this ideal cultural growth to which socialism should look, it is explicitly held, comprises a large unfolding of warlike activity. Socialism is, on this and related grounds, not apprehended to be, in strict consistency, an international (*à fortiori* not an anti-national) movement. It is a further curious feature of Professor Sombart's exposition of socialism that he finds no logical ground for an atheistic or undevout attitude in the accepted realism of Marx and his followers. This is perhaps as characteristically new-German a misapprehension of Marxism as the contrary misapprehension which makes Marxism "materialistic" in the metaphysical sense is characteristic of the traditional view among English-speaking critics.

V.

Enquête sur la Question Sociale en Europe. By JULES HURET.
Paris: Perrin et Cie., 1897. 12mo, pp. xxiv+372.

THE interview is usually regarded, I believe, as an American product, and the boldness and success of the American interviewer is proverbial. We should have difficulty, however, in finding among us